

The Converted Catholic

Edited by Rev. James A. O'Connor

*"When thou art converted, strengthen thy
brethren"—Luke XXII: 32*

January to December, 1910

NEW YORK
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331 West 57th St.



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EDITED BY REV. JAMES A. O'CONNOR

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Vol. XXVII

JANUARY, 1910

No. 1

EDITORIAL NOTES

THE admonition of the Apostle Paul to the Corinthians, "Watch ye, stand fast in the faith," would be a good watchword for the New Year. The enemy of souls is ceaseless in his efforts to find Christians off their guard; and in spiritual things, as in the affairs of the world, eternal vigilance is the price of the maintenance of our liberty. The Son of God confronted Satan, and gave Himself for the deliverance of His people from the guilt and power of sin. Thus the liberty of the children of God is secured for all who believe on the Lord Jesus Christ and trust in Him for salvation. He is able to keep us from falling, and Satan can be resisted by all who call upon the name of the Lord in the hour of need. Every Christian can say, We are more than conquerors through Him that loved us.

Besides exhorting Christians to watch, and stand fast in the faith, the Apostle also tells us to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. The allurements of the world and the conventionalities of social life are entanglements to many Christians who may not see in these things at first a yoke of bondage. The way out of such danger is to seek more earnestly to draw closer to Christ this New Year than ever before. The Son of God showed us how to watch and pray. "Let this mind be in you, which was also in Christ Jesus," is the New Year's greeting of The Converted Catholic to all its readers,

Hold Fast to the Faith and Liberty of God's Children

In many places in the New Testament we are forewarned in various ways concerning the "perilous times" through which, as Christians, we all have to pass, and we are told to hold fast the truth we have received when tempted to surrender some of it in obedience to specious influences brought to bear upon us by the great enemy of our souls. In the Book of Revelations, to the angel of the Philadelphia church is given the command: "Hold fast that which thou hast," and there never was a time when holding fast what we have received was more necessary than in these days. Apart from the perplexities caused by our personal experiences in the Lord's dealings with us, the utterances of false teachers, "deceiving and being deceived," were never so numerous, so pleasant, so plausible, and—apparently—so successful as now. Some of them, at times, appear to deceive even the very elect and the holding fast of what we have becomes a somewhat difficult task. But in time of spiritual stress it is our wisdom to hold fast to the Word of God, to our assurance of the forgiveness of sin through faith in Jesus, to the faithfulness of Him who has promised, and to the knowledge that our Saviour is able to keep that which we have committed unto him against that day. Although these are only a few of the precious things that we have received, holding fast to them will bring us safely through many a season of severe trial of our faith.

Priestly Hostility to the Bible

A few weeks ago, an order was issued from Albany prohibiting the reading of the Bible in the public schools during regular school hours, at Freeport, N. Y. This action was the result of a fight carried on for two years by Priest Charles A. Logue, of that town. In a letter to the School Board on the subject, Commissioner Draper pointed out that though his order was in accordance with the law, there was no ban placed upon religious exercises before the regular school session, at which exercises, attendance, of course, must be voluntary. So the Freeport Board of Education has fixed the time for the opening of the schools at 9.15 a. m., for the purpose of reading the Bible from 9 to 9.15 for those children whose parents desire them to attend.

THE CONVERTED CATHOLIC

3

The Roman Church and Desecration of the Sabbath

One of the most serious evils of our day is the desecration of the Sabbath, with which many other forms of wrong-doing are closely allied. For its rapid increase in later years the influence of the Roman Church is largely responsible; and in an address delivered in Brooklyn last month, the Rev. John F. Nash, pastor of the Church of the Sacred Heart, spoke of the position of Rome on this matter. As reported in the New York Herald, December 17, 1909, he denounced the Puritans, whom he characterized as "a band of lunatics" for enacting so-called fanatical laws to govern Sundays; he asserted his belief that baseball, cards and other amusements are perfectly permissible and that regulated liquor selling on Sundays is not to be condemned. He also said: "Football, baseball, boxing, rowing, swimming, chess, checkers, dominoes and cards are all recreations and all justified."

Priest Denounces Protestant Ministers in St. Patrick's Cathedral

The Converted Catholic does not pay much attention or attach undue significance to the utterances of an humble priest or layman in the Roman Catholic Church. But when a priest or prelate preaches in a conspicuous pulpit like that of St. Patrick's Cathedral, his words carry weight, as he is presumed to be the exponent of the doctrines, the practices and policy of the Church of Rome.

At the New Year service at high mass in the Cathedral on January 2, 1910, the preacher was Rev. R. O. Hughes, who denounced Protestant ministers as blind leaders of the blind and men who had no right to preach the Gospel. As reported in the New York Press, January 3, he said:

There are many who preach to-day from the pulpits throughout this city, who give us Christ, not as the Divine Son of God, but as a man like you and me, although they refer to Him as having been the best of men. They are speaking politics to the people instead of giving the Gospel. They are blind leaders of the blind, unauthorized preachers who have no right to preach the Word of God.

Mr. Hughes and the other priests of the city are mortified and angry that Judge William J. Gaynor, a converted Catholic, should have been elected Mayor of New York in November, in spite of their efforts to defeat him. If Tammany, which is practically a

Roman Catholic institution, had been successful, not a word of censure of "political sermons" would have been heard in the Roman Catholic Church. The political work of the priests is done in the confessional where absolution could be refused for disobeying the commands or even slighting the wishes of the hierarchy.

Mayor Gaynor, who entered upon his office on January 1, has won golden opinions from all sorts and conditions of men by his judicial temperament, his industry and capacity in the transaction of business. A certain definite wholesomeness is perceptible in the administration of municipal affairs already, since he took office. The appointments he has made to various offices of importance have also won the approbation of all good citizens. It was right and proper that the Roman Catholic followers of Tammany Hall should be left ~~out~~ in the cold.

Graft Sustains the Roman Catholic Church

In the last week of December, 1909, Judge Wesley O. Howard, of the Supreme Court of New York, said in a judicial decision in court, "Graft is a product of our times and institutions. It is the people who are responsible, for by prescription they seem to have lost, or believe that they have lost, their title to integrity. They expect graft, and even spoil and booty, to deplete their resources, and they look with complacency and toleration and indifference at ravages upon their property. . . The age of patriotism has yielded to the age of commercialism. Uppermost in the human mind to-day is not the Stars and Stripes, but the dollar mark." Every Protestant Christian who perceives the progress of the Roman Catholic Church in the United States should take these solemn words to heart. Graft from its own deluded victims for masses, purgatorial prayers, indulgences, etc., and from public men for pretended political support has been the source of Rome's prosperity in this country. Cut off the graft and stop the financial and political favors bestowed upon the hierarchy by wealthy Protestant Americans, and the beginning of the end of the decay of the Roman Catholic Church in this country is assured.

It is helpful, inspiring and encouraging to see a paper of the high character of the New York Independent quoting with approval the words of Judge Howard in its issue of January 6, 1910.

A Papal Nuncio for Washington

Last month reference was made in many of the daily papers to the efforts put forth by Pope Pius X to obtain from this Government the establishment in Rome of an embassy accredited to the Vatican. The press agencies sent word that the Pope had even gone so far as to address an autograph letter to President Taft on the subject. Then came another despatch to the effect that the Papal establishment now maintained in Washington was to be "raised" in its character before long, and that Mgr. Falconio, the present Apostolic Delegate, would be succeeded by a Jesuit cardinal who would be presumably a nuncio. The Roman Curia will soon find out that it has attached altogether too much importance to the personal courtesy and kindliness of President Taft and to the apparent pliability of the American politicians of Washington. The election of Judge Gaynor to be mayor of New York in spite of the vigorous opposition of the Roman Church has already shaken the confidence of politicians everywhere in the power of the priesthood to control the Catholic vote; and when once these men are convinced that the Roman hierarchy cannot "deliver the goods," favors will become few and far between. The particular title of the Papal representative at Washington will make no difference to the men of affairs there. They will expect some return for every favor shown, and when the Roman Catholic people in this country cast off the yoke of Rome, like their co-religionists in France, Italy and other Latin countries, political transactions between Roman priests and American politicians will soon come to an end.

Pope and Prelates Whitewashing the Memory of Leopold II

No greater proof of the absolute control exercised by the Vatican over American prelates could be afforded than the attempt of Archbishop Ireland to whitewash Leopold's memory by declaring that there had never been any atrocities in the Congo State, a few days after the new King of the Belgians had accepted the resignation of every official connected with its administration. There can be no question that Ireland acted upon direct instructions from Rome. The Belgian people gave a sigh of relief when Leopold died last month.

President Taft Slighted by Farley

When President William H. Taft was in New York last month to make an address in Carnegie Hall on the occasion of the Diamond Jubilee of the missions of the Methodist Episcopal Church, Archbishop Farley of this city was invited to meet the President and representative pastors of various denominations at the residence of the Rev. Dr. Hill, pastor of the Metropolitan Tabernacle, Seventh avenue and Fourteenth street. All the invited ministers attended the dinner, and afterward were present at the meeting in Carnegie Hall, where the President delivered an excellent address. Dr. Farley was the only one of the invited guests who refused to be present at the dinner, and he excused himself on the plea that he had to attend a meeting of the editors of the Catholic Encyclopedia at his residence. It was noted at the time that this was the first refusal of any clergyman in America to meet the President of the United States at dinner. Dr. Farley's excuse, of course, was a flimsy one. The real reason was that he would be expected out of courtesy to accompany the President and the other clergymen to Carnegie Hall and be present at the meeting. It would be a bad example for his flock to attend a Methodist celebration, even though it was not a distinctly religious meeting. The kindness and courtesy of Protestants are wasted on such men as Farley, though it must be said that some members of the Roman hierarchy—alas! not many—are gentlemen who appreciate the conventionalities of life.

After the meeting in Carnegie Hall, President Taft visited the Bowery Mission, and made one of his usual optimistic addresses to the gathering of hoboes and unfortunates that frequent the Bowery, a majority of whom had been brought up in the Roman Catholic Church.

CATHOLIC EDITORS AND SCHOLARS BECOME ENLIGHTENED

The Catholic Encyclopedia is a pretentious work which may meet the same fate that befell the Catholic Dictionary which was published in England in 1883. When a second edition of that work was issued in 1884, a Roman Catholic publisher of New York, Laurence Kehoe, ordered two thousand copies. The volumes were delivered in due time and were stocked in the

store of the Catholic Publication Society on Barclay street, when the English papers announced that one of the editors of the Catholic Dictionary, the Rev. Father Addis, had renounced the Roman Catholic Church and returned to the Protestant faith. The Editor of The Converted Catholic was the first person in this city to call attention to this startling event, and when he informed the Rev. Dr. William H. Ward, of the New York Independent, the latter went to see Mr. Kehoe, who said that unfortunately for him the news was too true, as the loss on the two thousand copies of the Dictionary would be very disastrous. Mr. Kehoe died soon afterwards, and his Publication Society became bankrupt.

Father Addis is now a professor in Oxford University and a clergyman of the Church of England. An article from his pen on the Virgin Birth of our Lord was recently published in The Bible Record, the learned monthly issued by the Bible Teachers' Training School of this city, under the direction of the Rev. Dr. W. W. White.

Thomas Arnold, his associate in the editorship of the Catholic Dictionary, also returned to Protestantism, as Mr. G. Armstrong explains in the New York Herald of November 30, 1909. Mr. Arnold was the father of the noted novelist, Mrs. Humphry Ward. At the end of his life it is averred that, under the influence of his Roman Catholic wife, he returned to Romanism.

The State Above the Church in Italy

An interesting evidence of the manner in which the Italian Government asserts its supremacy over the Papacy is to be found in a recent decision of a civil court in Rome. The relatives of a man named Adami having brought an action to set aside a bequest of several million lire to the Pope, on the ground that undue influence was brought to bear upon the testator before his death, this court approved their demand that the Pope appear as a witness when the case is reached on the calendar. While this decision does not involve the actual appearance of the Pope as a witness in a court room, it means that unless the ruling of the court be quashed on appeal, power of attorney for the Vatican must be given to a lawyer who will conduct its case.

Christ's Mission and Its Work

Many readers of The Converted Catholic will see a copy of it for the first time when this number gets into their hands. It is earnestly hoped they will become regular subscribers. As they will see, the Magazine is now in its twenty-seventh year. It was established as a medium by which the sermons and addresses delivered in the Masonic Temple, New York, by the Rev. James A. O'Connor, in connection with the Reformed Catholic movement, which has been incorporated according to the laws of the State of New York, under the title, Christ's Mission, could be circulated among the American public at large.

As Mr. O'Connor, who received his education in the great Seminary of St. Sulpice, Paris, France, and also in the Sulpician Seminary of St. Mary, Baltimore, Maryland, had been a Roman Catholic priest for several years and had withdrawn from that Church and renounced the priesthood, he decided to establish Christ's Mission for the evangelization of the Roman Catholics, and for the instruction and enlightenment of the American public regarding Roman Catholicism. He had already accepted the evangelical faith and attended the first Bible Conference conducted by the late Dwight L. Moody at Northfield, Mass.

After several years of successful evangelistic meetings in Masonic Temple, Christ's Mission obtained its own building on West Twenty-first street, where the work was carried on until 1906, when the present building, No. 331 West Fifty-seventh street, was secured for permanent headquarters.

Large numbers of Roman Catholics have been converted to the evangelical faith through the agency of Christ's Mission and The Converted Catholic, among them one hundred and fifty priests. Many of the latter are now ministers and missionaries in the various Protestant denominations.

The influence of the work of Christ's Mission and of The Converted Catholic is becoming wider, and we hope all readers of the Magazine will take part in the extension of this Christian and patriotic enterprise.

CHRIST'S MISSION SERVICES

All through this season Pastor James A. O'Connor has preached at every service in Christ's Mission to congregations that have filled the commodious chapel. At every service Roman Catholics have been present in large numbers, and have joined in the Gospel hymns and listened attentively to the evangelical teaching which always precedes the discussion of subjects relating to the Roman Catholic Church. The Sunday afternoon services are always followed by testimony meetings, which are very interesting.

At the opening service of the New Year, Pastor O'Connor said he had reason to know that the testimonies had made a profound impression on many persons who would remember them, even if they did not recollect all the sermons. Indeed, so far as he was concerned, he would not complain if some of his sermons were forgotten, for then he could preach them over again with a clear conscience.

The "Appeal for Relief" which was sent out from Christ's Mission last month will do good if the friends who could not heed it will send it to those who they think may be able to do so.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

JAMES A. O'CONNOR, PUBLISHER,
331 West 57th St., New York.

Subscription, per Year..... \$1.50

Entered at the Post Office, New York, as second class matter.

Bits of Correspondence

It seems to me The Converted Catholic grows more interesting with every number. I sent out a copy to a lady last week, together with "The Double Doctrine of the Church of Rome." There are in this section a number of persons who are quite intimate with the Roman Catholics, the latter making special effort to be agreeable to Protestants, who are in danger of being deceived by them.

H. C.

From Brooklyn:—I received a letter from a lady in New Orleans the other day saying that she had been converted about a year ago from the Roman Catholic faith, and was now rejoicing in a full and free salvation, and had joined a Protestant Church, though much persecuted by her family. I sent her a bound volume of your Magazine, The Converted Catholic, which has been a great comfort to her. W. H. S.

From Philadelphia:—When I renewed my subscription for The Converted Catholic, I thought I could not afford to add anything for the general expenses of Christ's Mission or to reduce the mortgage on the building.

But your recent "Appeal for Relief" has led me to change my mind; so that I enclose a Money Order herewith.

The work in which you have been engaged these thirty years has been a very important and greatly needed one. You have done it courageously and prudently, and it would encourage you and give prosperity to the good cause if friends of true religion and righteous government everywhere could unitedly provide for the payment of the mortgage on Christ's Mission building.

R.

From New York State:—We have taken The Converted Catholic ever since it was first published. We became interested in your work by reading your letters to Cardinal McCloskey in the New York Witness many years ago. I would be very glad to do more to help in so good a cause. My prayer is that there may be many more brought to know the Gospel as it is in Jesus this year than ever before. S. L.

From Washington:—I enclose herewith check for \$2.00 for the renewal of my subscription to The Converted Catholic. I know the price is only \$1.00, but appreciate the fact that it is worth at least two dollars.

With best wishes for success in your work, and for a happy New Year and many more of them, I am, C. F. D.

From New York:—It fairly made me shiver to hear you say in the December number of The Converted Catholic you were going to take your gloves off—for that means war.

The dear Lord guide and keep you as wise as a serpent and as harmless as a dove—is the prayer of A. J. W.

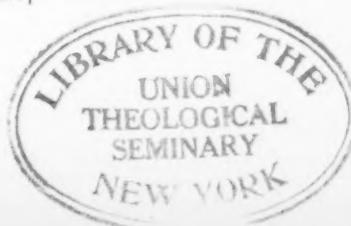
From Washington, D. C.:—Please enter my name as a subscriber to The Converted Catholic, for which I enclose one dollar. You have an awful nerve to oppose that powerful Church, and I admire you for it. If I were rich I would help you in your good work. W. S.

From Connecticut:—I am charmed with the spirit you manifest in all your writings. While stating your convictions with clearness and decision you are free from injecting into them the gall of bitterness. We are not likely to state the truth too plainly, but knowing what you do it would seem to require much of patience and Christian forbearance not to be drawn into embittered discussion by which we gain nothing and lose much. You have the earnest good wishes of many who would be pleased to turn their wishes into gold to aid you. L.

I write to ask you to cancel my name from the subscription list of The Converted Catholic. It is paid up to the present December, and I am not able to renew, owing to my retiring from the ministry, and owing to age and infirmities.

It is with much sorrow that I give up the Magazine, which has been for years among my most valued periodicals. Its evangelical, orthodox, and loving tone has always been a delight to me. May God raise up two new friends to take my place. D.

[It will be a great pleasure to send the Magazine to that good minister as long as he lives.]



A Selection of Poems

Mr. George R. Witte, now a resident of East Northfield, Mass., and for many years a missionary in British Guiana, has published a volume of poems, entitled "Cardophonia," in the preface of which he says:

The verses contained in this collection do not pretend to be anything else than a reverberation of the "sounds of the heart," as the name implies.

They were written for the most part during a period of protracted isolation in the British Guiana wilderness. Not a few of the verses are the direct outgrowth of the peculiar restraint then imposed on me by being left without a single white companion and without means of communication. The very helplessness of the situation drove me to a far deeper sense of conscious dependence on God than I had ever before possessed.

Mr. Witte is connected by marriage with the Breinig and Erdman families, so well known at Northfield, and in connection with similar conferences.

The contents of the book are marked by deep devotional feeling expressed in smooth and flowing verse, much of which is well calculated to prove of help and encouragement to Christian readers, especially in seasons of trial, temptation and discouragement.

The volume is published by the Bookstore, East Northfield, Mass., where it can be obtained. Price, 75 cents.

Nuns Invading America

The papers of September 13, 1909, announced that the Sisters of Notre Dame had purchased 233 acres of property on the Merrimac River at Tyngsboro, Mass., for the purpose of erecting one of the largest convents and schools in America. This convent will be conducted by nuns many of whom have been compelled to leave France for their refusal to obey the laws of the Republic, and because their work was inimical to the best interests of the country. What was bad in France cannot possibly be made good simply by being sent across the ocean, and no Catholic country—except possibly Spain—would allow these nuns to land upon its shores. The United States will surely reap the harvest of which the evil seeds are now being sown in those monastic institutions.

Catholic Indictments of Rome

Since the murder of Professor Ferrer, the Roman Catholic press of this country has used very abusive language about the Italian and Spanish Catholics who are struggling for freedom, in the only way they know anything about,—and in which their Church has set them an example for centuries—by violent words and deeds.

A fair sample of the language used by American clerical papers about the peoples of countries where the Roman Church has had complete control for centuries, and where, even now, there is not enough Protestantism to affect national opinion is quoted from the New York Beacon, a Catholic paper, October 30, 1909:

As yet Americans have escaped the dread plague which now menaces the very existence of every country in Southern Europe. These are not men who are to-day stalking the streets of Paris, Rome, Madrid and Barcelona, making life terrible and carrying the discord of hell into peaceful communities; they are evil spirits who have entered into the bodies of those who have denied God, who have sold the Catholic faith for a political job.

The old Latin adage is right: "Corruptio optimi pessima"—the corruption of the best is the worst. The renegade Catholic, he who has known what God and Christ and the Church and divine truth and grace are, and has sold them all—he is your genuine atheist, anti-clerical and anarchist. Italy and France and Spain know him well and he is the curse of them all and a menace to the whole world.

It is doubtful whether one in a thousand of these people ever saw a Bible or spoke to a Protestant. Neither they nor their forefathers have had any knowledge of Christianity except what they have seen in the Roman Church. That Church has made these people what they are, and at the door of the Roman machine must be laid the whole blame for any violence or wrongdoing on their part in their struggles for liberty.

From New Mexico:—The Converted Catholic is more and more interesting to me. I read it every month from cover to cover. God bless the work you are doing through your Magazine, and may it be more successful this year than it has ever been before.

M. L. T.

Rome Fighting the French Republic

The Roman Church is proving itself as much the foe of education and enlightenment in France as it is in Spain; but the French Government will not shoot down scholars and educators like Francesco Ferrer at the bidding of the Vatican representatives, as the King of Spain's ministers have done at Barcelona. The feeling of the French hierarchy is, however, just the same, and they have issued a joint pastoral letter to those Catholics who still remain under their domination forbidding the use of some of the text-books used in the French public schools under pain of mortal sin, and saying that they ought to send their children where the teacher uses Roman Catholic books only.

The French bishops have also publicly forbidden Catholic parents under penalty of refusal of the sacraments to send their children to the public schools.

But these turbulent prelates will meet with much resistance in their efforts to assert Papal supremacy over the Government of the Republic, for the decision of the Teachers' Association, comprising 100,000 members, to test in the courts the Church's right to interfere with the public schools will be followed by damage suits instituted by the authors of fourteen interdicted text-books.

The Bishop of Rennes boldly calls upon the Catholic voters to make war on the Republic in this matter at the next elections. He says, "It is immaterial whether candidates are Royalist, Imperialist, or Republican, we only insist that they be Catholic above everything."

Last November a press despatch from Nantes said that there the Roman clergy refused absolution to Catholic children in the public schools who were using the text-books interdicted by the Papal Church, and that "an active fight has been instituted by the clergy at many points throughout France" against the Government.

The practical lesson for the American people to learn is that if the Government here did anything that sufficiently offended the Vatican, the hierarchy here would be just like the French ecclesiastics. Rule or ruin! is the motto of Rome.

Bible Reasons Why We Are Protestants*

By Rev. John Hall, D.D., LL.D.

My text is from the 1st epistle of Peter in the 3d chapter, 15th verse. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh



Rev. John Hall, D.D.

you a reason for the hope that is in you with meekness and fear."

My dear friends, I propose to speak in plain language which

*An address delivered at a Reformed Catholic service in Masonic Temple, New York, in 1906.

every one can understand so that you may carry away with you an idea and suggestion for maturer meditation, and I trust the Spirit of God will help and bless the thoughts and words here presented.

The Epistle of Peter from which my text is taken, begins in that modest and loving way which characterizes the apostle—"Peter, an apostle of Jesus Christ." He is writing to strangers of the various countries, reminding them of the glorious inheritance to which they were elected through the sanctification of the Spirit, exhorting them to holiness and abstinence from all lusts, having their conversation honest among the Gentiles. It is a letter full of tenderness and affection. It is, however, singular to notice, by the way, that there is not one allusion to Rome in it. Indeed, the word Rome occurs only nine times in the Bible, and never is Peter connected with it.

A part of the third chapter is written to wives, instructing them in a kind and gracious manner as to their duties and the way they should carry themselves. Six verses are devoted to the subject, and he places the wives before the husbands. One single verse is addressed to the husbands, reminding them of their duties. Peter was a married man. We know it from the Gospel telling us that Christ healed his wife's mother. We can understand, therefore, the sympathy of Peter for home life. The rest of the chapter contains general admonitions. Peter uses the solemn words, sanctify the Lord "in your hearts." There is no allusion to ceremonies and rites, but the heart is pointed out as the seat of true religion, and God there enthroned as Supreme Governor and Ruler. No concealment of these truths from those who persecuted them is advised, but a frank, intelligent adhesion to their religion. "Be ready to give an answer to every man that asketh you a reason for the hope that is in you." He counsels them to know what they believe and be able to answer for their belief to their inquiring fellow-men, not in a haughty spirit, not in a controversial spirit; no, indeed, but in meekness and fear—not in the sense of fear of man, but in the sense of reverence of God's truth—and also in meekness, with that spirit of tender mercy which best imitates the Divine Saviour. If I know my own heart I wish to speak in this sense to you.

Why do we bear the name of Protestants? It does not and it should not imply any hostility against those who are outside the pale of our own convictions. In my native land (Ireland) two-thirds of the population are under the sway of the Church of Rome. For three years I labored among them to make known the truth as it is in Christ Jesus, and I had ample opportunity for many years to come in contact with them. While I was on duty on the National Board of Education, I became acquainted with several educated Roman Catholics of whom I could speak as my personal friends. I had also the privilege and opportunity to see the Pope of Rome—not the present Pope, but his predecessor—engaged in washing the feet of twelve poor men; and therefore, knowing the high and the low, rich and poor, no personal feeling, no partisanship, no bitter controversial feeling will enter into my statements, but I shall speak, as I am instructed, with meekness and fear.

The question is frequently put to Protestants by Roman Catholics: Where was your religion before the Reformation had separated you and placed you outside the church? If you are right, why is it that you are excommunicated and accursed by the Roman Catholic Church?

To these and similar questions we ought to be able to give an intelligent answer.

We are Protestants because, as the Reformers and those who followed them protested against the doctrines of the Church of Rome, so do we. They did not take or choose the name themselves. It was given to them from outside. We are, for instance, Presbyterians, and so called because the officers of our church are appointed, as we read of Timothy in the Scriptures, "by the laying on of the hands of the Presbytery." But we are called Protestants because we refuse to bow to the authority of the Church of Rome.

Why do we protest and why are we entitled to the name of Protestants? The first reason is, the living Word of God itself.

The holy Scripture, being the Word of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. We believe with the Apostle James that we receive the engrafted word, which is able to save our souls. It is able to save, for it tells you the way in which you may be saved.

The Church of Rome did not regard the Word of God in that way. Do not take my word for this statement, but hear the decision of the Council of Trent regarding the Scriptures: "All saving truth is not contained in the Scriptures, but partly in unwritten tradition, which whoever does not receive as the Scriptures, is accursed." That is to say, human traditions are put on the same basis with the Word of God and given the same authority. We could not accept that, as we put all other authority and unwritten traditions aside.

When the Reformation triumphed, the holy Scriptures were widely distributed among the people in England, Germany, Switzerland, and with the emigrants from those countries the Bible came to the United States.

Now in all these lands where the Bible had its right place—as in the leading Protestant nations of the world—prosperity and civilization were the inevitable results, while the reverse can be demonstrated of Roman Catholic countries. Even in Switzerland, in those cantons where the Word of God is free, we find greater prosperity than in those cantons that are under the Roman Catholic Church.

In recent years the authorities of Rome are said to recommend the reading of the Bible. But that was not so in past ages, and is not so now everywhere.

I have had in my hands the burnt remains of Testaments taken from the hands of peasants, burned by their own spiritual leaders. Deny to the Bible its place and put it on an equal basis with human traditions! We could not receive such a doctrine, and therefore protested against it.

The second reason why we are Protestants is the attitude of the Church of Rome towards Christ, an attitude that necessitates protest. The Church is compared to a body, the mystical body of Christ, and Christ is the Head of the Church. The Apostle Peter speaks of Christ as the Chief Shepherd and Bishop of our souls. He has all power in heaven and on earth. He gave the promise to His people: Lo, I am with you alway, even unto the end of the world.

PETER AND THE ROCK

Why then should there be a vicar, a substitute, a human being, standing in His place with all power over all rulers and

princes of this world, and even with personal infallibility? Christ does not need any deputy in His place. But somebody might object and say: Did not Christ tell Peter: "Thou art Peter, and upon this rock I will build My church!" Does not that give Peter the supremacy? It is not so easy to make the sense of these words as clear in the English translation as it appears in the Greek. *Petros*, which means in Greek Peter, is masculine; *petra*, which means rock, is feminine. Jesus says to Peter: Thou are *Petros*, and on this *petra* I will build My Church. What *petra* did He mean? Christ had asked: "Whom say ye that I am?" and Peter answered: "Thou are the Christ, the Son of the living God." That confession of *Petros* was the *petra* upon which Christ was to build His Church. It is, as we might say, a play of words. Suppose a man whose name is Stewart comes to me for a charitable purpose, and it so happens that I know him to be an honest, reliable person. Suppose I have employment for him which I can offer him, I can then say: Mr. Stewart, I am glad I have something for you, and I know you will be a good steward.

Christ meant that Peter saw the rock in his confession of the Divinity of Christ. That was the radical truth, the rock, on which the Church should be built. The Church indeed is built on the foundation of the apostles and prophets, Jesus being the chief corner stone.

But does not Christ say also to Peter, "I shall give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." That means: Peter was used by Christ to preach the Gospel, the first to open the Gospel to the Jews and Gentiles. He was Christ's apostle and had by that promise of Christ received the honor to open the door first to the Jews and then to the Gentiles.

But Christ said: Whosoever sins you forgive will be forgiven. Does not that give power to Peter to pardon sins? No! Read Jeremiah, the first chapter, where the Lord said to him: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." But Jeremiah never

planted, never built kingdoms. It meant that God would use him to tell to the nations how He would build. In other words, He gave him declarative power, not executive power. Christ uses the same language to His other apostles also telling men how sins may be remitted and how retained. It is on this account that we cannot accept the idea to put a man, even the most distinguished and learned man at the head of the Church, as the Papacy has done, Jesus being sole head of the Church. He alone has authority and power and He alone bought that Church with His own blood. It was He who sent the Comforter to lead His followers into all truth.

ONLY ONE MEDIATOR

The third reason why we are Protestants is, that Christ is the Mediator; that is, He is appointed to be mediator between fallen man and God.

There are not many mediators. He is the only one Mediator, the man Christ Jesus. But there are many mediators practically presented by the Church of Rome, against which the Reformers protested.

The Virgin Mary and other saints are asked to mediate. This is done without Scriptural basis; nothing in the Bible gives sanction for that use. He is the one Mediator and Redeemer. But in the Church of Rome there are far more prayers presented to Mary and the saints than to God through Christ. All saving power is ascribed by the Scriptures to Christ as Mediator, but in Rome this power is shared by creatures, and thus Christ is dishonored. Look in the Old Testament. What magnificent saints do we find in the Hebrew people! Why did the Jews not call on Abraham, Isaac, Jacob; on David, and Joseph; why did they not pray to Samuel the holy prophet? You never hear of such mediators.

The fourth reason why we protest is, that Christ died for our sins and shed His blood. He finished the work that had been given Him to do; they nailed Him to the tree; He was crucified, and before dying He said: "It is finished." He had completed the work He came to do. Since He offered Himself, there is no other sacrifice needed: "By one offering He perfected for ever them that are sanctified." (Heb. 10: 14.)

(To be continued.)

FATHER BARTOLI'S NEW BOOK

THE great London house of Hodder and Stoughton, now represented in this country by the George H. Doran Company, 35 West 32d street, New York, have just published "The Primitive Church and the Primacy of Rome," by the Rev. Professor Giorgio Bartoli, the learned and distin-



Rev. Giorgio Bartoli, D.D.

guished Jesuit whose conversion to the evangelical faith and reception into the Waldensian Church of Italy created such a profound sensation in the religious world last year.

The volume is in every respect worthy of its brilliant author, and the reader is brought into immediate personal relation with him in the preface, in which Dr. Bartoli says in part:

The Turning-Point of My Life

Until eighteen months ago I was a member of the Society of Jesus, which I left of my own accord, because my religious opinions and doctrines no longer agreed with those held sacred by that Society.

As long as I remained in the Society of Jesus my superiors never complained of me for reasons other than those connected with differences in doctrine. On this point I can appeal to all the Jesuits who have known me. I served the Society of Jesus for twenty-seven years with the utmost fidelity, obedience and self-sacrifice. I taught science, literature, and languages in several colleges of the Society, both at home and abroad, that is, in Europe and Asia. I have preached the Word of God in different countries and languages, and for five years I was a writer on the staff of the Jesuit magazine, *La Civiltà Cattolica*, which is published at Rome under the eye of the Pope and in the interest of the Papacy. These things being so, why have I left the Society of Jesus, and rebelled against the Church of Rome?

The history of these last years of my life was narrated in a letter which I addressed to the Italian newspaper, *Il Corriere della Sera*.

Surely no sensible man will wonder at the resolution I then took. I still young, healthy, vigorous; endowed, moreover, with an intense desire to study, to preach, to write, to employ myself in the service of my neighbours, I found myself reduced by a false and absurd religious system to impotence, condemned to the most abject slavery, the slavery of my mind and soul, and doomed to a sure, though slow, destruction of my own personality. At one stroke I broke off the chains of my slavery, and entered into the liberty of the children of God. What man of sense, I repeat, can wonder at my rebellion?

I should like, however, to make three statements here.

The first is this. Although in these last years of my life, owing to my studies, my mind and soul turned to a purer, more spiritual and evangelical conception of Christianity, yet in public I never preached any but Roman Catholic doctrines. As to this I possess the written testimony of my superiors. I acted in this way because I think it highly immoral and dis-

honest for a clergyman to preach doctrines which are not those of his Church while he is its paid minister. For the last three years I ceased preaching on certain points of Roman doctrine in which I no longer believe, but I boldly affirm that never for a moment did I betray either my conscience or the Roman Church.

In the second place I maintain that I should never have had the courage to set myself in open opposition to the Church of Rome had I not been driven to it by the persecution to which I was subjected for three years. My old friends deplore my secession from the Church. But they have only to thank for it that body of ignorant and fanatical priests and monks in whose hands the direction of the Roman Church lies to-day. By forcing me to believe and to preach all sorts of superstitions and errors they caused me first to doubt, and then to disbelieve, dogmas and points of Roman doctrine which to me were once true, sacred, infallible, divine.

Finally, I was obliged to leave the Society of Jesus and the Church because I lay under the imputation of being a Modernist; but in truth I never was one. My friends can testify that I never was. As a matter of fact, I opposed that movement from the very beginning, and I did not conceal from Father Tyrrell my distrust of it. . . .

My studies convinced me that the doctrine which the Church of Rome serves up to her priests and faithful members is not the theology of the Bible or of the primitive Christian Church, but an artificial system, based partly on Holy Scripture, partly on Aristotelian philosophy, and partly also on apocryphal texts, legends of doubtful authority, wilful alterations and interpolations of ancient canons, and on superstitions and relics of old heathenism. . . .

Amid all my trials I never doubted the fundamental doctrines of Christianity. What drove me from Rome was not her Christianity, but her paganism; not the Bible preserved by her, but the arbitrary interpretations of it which she imposes on her membership; not the good that is in her, but the evils of degeneration, of superstition, of idolatry, which her priests are required by her not only to accept and to prac-

tice, but to defend with scholastic sophistries and Aristotelian subtleties.

Had I listened to the world or to the voice of the flesh, I should not have left the Society of Jesus, much less the Church. I had nothing to gain, but everything to lose by the change. Italy is the happy land of compromises and of peace at all costs. Moreover, it is quite fashionable there openly to disagree with the religious creed of the Church and at the same time to profess oneself a good and obedient Catholic. I could not do so. I could not preach doctrines which I did not believe; teach, as divinely revealed, dogmas which I knew to be human inventions; or defend customs, rites, and usages which I held to be superstitious. Finally, I could not accept the claims of the Papacy, which my studies had shown me to be unscriptural and maintained in opposition to half the world. My duty to God and my conscience was clear: I protested against the Roman Church and left her fold.

Rev. Giorgio Bartoli to Visit New York

The extracts from the preface of Father Bartoli's book will interest our readers. If all the learned priests who have recently taken a firm stand against the false and superstitious doctrines of the Church of Rome, or have come out of it, would give plain and lucid statements of their views, like the former Jesuit, and as so many of the priests who have been converted in Christ's Mission have done, the religious literature of our time would be enriched, to the lasting benefit of Protestants and Catholics. It is only too true that many Protestant ministers are ignorant of the fundamental doctrines of the Roman Church and their real bearing on life and character. The lack of sympathy and the indifference on the part of Protestants exercise strong influence in causing priests to keep silent on these subjects. What a pity Dr. Tyrrell, the ex-Jesuit and modernist leader, who died last year, did not know the Gospel like Father Bartoli.

It is a pleasure to learn that Father Bartoli will visit this country this season. A letter from the Rev. A. Muston, the President of the Waldensian Church, of which Dr. Bartoli is now a member, to the Editor of *The Converted Catholic*, dated Rome, December 20, 1909, says that both of them expect to be in New York in a few weeks.

What Dr. Bartoli is Doing

By Rev. Alberto Clot, Waldensian Delegate

Professor Giorgio Bartoli, the learned Jesuit who has joined the Waldensian Church of Italy, is one of the most learned and sympathetic men who have left the Church of Rome within the last thirty years. His conception of Christianity is sound, his controversy mild, full of love and sympathy for his brethren who are still entangled in the errors of Rome.

He preaches the Gospel of salvation through Christ alone with simplicity and force. The striking contrast between his mode of addressing Roman Catholics and the methods adopted by the Vatican in dealing with the Modernists, produces a great effect upon his hearers and on the public at large.

After three months of splendid work in Rome, where he has given, twice a week, a course of lectures in the Waldensian Temple—107 via Nazionale—to crowded audiences, he has lectured in Chieti and neighboring towns, arousing great interest everywhere; and lately, also in Siena, the old and quaint town of Tuscany. The Waldensian Temple there was too small to hold the large intelligent audience.

The clerical papers attacked him on the ground that "people made too much fuss about him." Listen to his answer in one of the liberal papers: "All my hearers can certify that in my lectures I have never said an offensive word to anyone. I fight against error—not against its victims—and I prefer to be reviled rather than to revile. Now you clericals revile me when you say that my conversion is not sincere. You mean to say, in other words, that I am a hypocrite and a liar. In the name of God, how do you know? Who gives you the right to think so evil of your fellowman? To your revilings, I answer with one word. I do not care at all what men say of me; the respect and love of those who know me well, and the good testimony of my conscience are sufficient. You do not like my lectures, of course. But our Italy is now a free country, and, thank God, we have liberty of conscience. Your sun is setting. Every step of progress in the education and civilization of the people is also an advance, for the religion of pure Gospel Christianity and civilization are marching on to new victories every day. God wills it, and you clericals cannot stop it."

BIBLE HOUSE OF LOS ANGELES**A Movement for the Spread of the Word of God**

Mr. R. D. Smith, Secretary of the Bible House, Los Angeles, California, has recently returned from his third missionary trip to Spain, and when on his way home he called at Christ's Mission, and we were glad to hear from him of the encouragements with which God is blessing Protestant missionaries in that priest-ridden land. He also spoke of the great opportunity which now exists there for circulating the Scriptures. Many Spaniards have been led out of the darkness of Romanism into the light and liberty of the Gospel of Christ, through the simple reading of God's pure and holy Word. The Editor of The Converted Catholic has known of this work for ten years, and rejoices to encourage and further it by any means in his power. Our friends will read with interest the following article which recently appeared in The Christian, of London, England:

The Bible in South America

INTERVIEW WITH MR. R. D. SMITH

Friends who have met him at Keswick Convention and elsewhere, since his arrival in England, have been deeply interested in the story Mr. R. D. Smith (who is a former student from Mr. Moody's Bible Institute, Chicago) has to tell of the work carried on from the Bible House of Los Angeles. As he explained to us the other day, this movement for the spread of the Word of God—mainly in editions of the Gospels and of the New Testament, with certain texts underscored in black, and passages referring to the Atonement outlined in red—began after the war between the United States and Spain. The thought was specially impressed on the minds of a number of God's people that their new possessions—Cuba, Porto Rico and the Philippine Islands—had a special claim on the attention of American Christians, and an organization was formed with a view to doing something more than had previously been attempted for the circulation of the Word of God among these fellow-citizens.

The books prepared were sent first to the three fields named; but, as the editions became known, missionaries in South

America, Mexico, Central America, and Spain itself asked for them; and the result is that about three and a half millions of New Testaments and Gospels have been placed in the hands of Spanish-speaking people.

It was determined at the outset to state the need, but to make no appeals for money, and then to use such sums as were sent in, without incurring financial obligation. As Mr. Smith—who is a voluntary worker—told us of the way in which God had blessed the effort, we were impressed by the evidence that the movement is one which has been founded and carried on in a spirit of earnest prayer. The workers have gone forward in faith that God will use the printed page of Scripture to enlighten darkened minds. In the nine years of experience already gained, they have found that the Word has been frequently so used by the Holy Spirit to lead readers of it to Christ.

Besides working through missionaries in the different parts of the world referred to, ten coporteurs are maintained in Spain. These workers are men of earnest Christian character, who are sent out to remote and unfrequented localities where the people seldom or never come into contact with Gospel teachers; and there, not only to sell or distribute as opportunity offers, but to stop and explain the message to any who seem ready to listen. The Los Angeles workers are convinced that much can be accomplished by means of free distribution wherever interest has been aroused—people who are by no means poor being often willing to read, when they would not be ready to buy.

Besides the complete editions of the New Testament and of the Gospels, Mr. Smith and his friends have prepared a volume giving sixty-five select passages from Scripture, illustrated, printed in bold type, and accompanied by other verses throwing light on the subjects. A wide range of Christian teaching is covered by these passages—beginning with the Creation and ending with the closing chapter of the Revelation. So popular and useful has this book proved, that a quarter of a million copies annually are called for.

Referring specially to the Philippines, Mr. Smith made it evident that there a field peculiarly open to this work has been

found. The book, "Selected Portions from the Word of God," has already been translated into three of the local dialects spoken by the people, and it is intended to push on with the preparation of it in five more. Our friend mentioned the striking fact that in the past four years more of the people have learned to read English than had learned to read Spanish in the four centuries of the previous régime. This is the outcome of the public school system, for the establishment of which at one time twelve hundred teachers left San Francisco within a few days. Soon the people will all know English, and it is earnestly desired to give them the Gospel in their own dialects before that time arrives, in order that Christian teaching may not be forestalled by literature that is pernicious.

Mr. Smith has traveled widely, and he has been deeply impressed by the effectiveness of Scripture distribution in Roman Catholic as compared with heathen lands—the people in the former knowing from the outset at least something of the Person of Him of whom they are reading. An important point to be remembered is that in many a district where one or two people can read they seldom see a book or paper, and are ready when Gospels are put into their hands to read these aloud to neighbors—who on their part are frequently most ready to listen to the wonderful story of redeeming love. In this way important evangelistic work can be carried on by means of such distribution. The existence of the facilities for production has led to a further development in the preparation of the Gospel of John and of leaflets in English, which have been widely circulated in the United States in connection with open-air work, visits to prisons, etc.—a home mission effort which has also been richly blessed.

[In the above interview Mr. Smith is entirely too modest in presenting the claims of his great work. It is hard for ordinary American people to realize the religious, moral and intellectual darkness that the Roman Church has inflicted upon all the Spanish-speaking countries. The entrance of the Word of God gives the light wherever it goes, and there is no better way of blessing those lands than by the diffusion among the people of the marked Spanish Testaments published by the Bible House of Los Angeles.—Ed. Converted Catholic.]

Interesting Items of Foreign News

[From a European Correspondent]

The Roman Catholics in Germany have their grievances as well as those in America. They complain, like their American brethren, that they are hindered from getting their share of the public money. Just now it is the lack of Catholic chaplaincies in the navy. One newspaper, however, remarks: "The number of Protestants in the navy runs up to 44,000. For these there are eighteen chaplains, or one for each 2,400. The Catholics in the navy amount to 5,800 with seven chaplains—one to 830 persons."

In the Telegraph Construction Department at Berlin, the Roman Catholic Church is well represented. The chief, the first assistant, more than half of the divisional superintendents and a very large proportion of the 2,000 workmen are Catholics. The upper officials are members of the Boniface Verein, and with them membership in the Roman Catholic Church is an important recommendation for obtaining work. Workmen depend on their connection with Catholic sodalities for favorable notice from their superiors. "Join the Verein," said recently an official to an underling, "and nothing will happen to you. In this department Catholic is trumps." This according to the "Tagliche Rundschau." In other places, too, we see the same skilful packing. The Catholic physicians of the Rhineland work together in such a way that in many places they completely monopolize the hospitals.

It was Michelet who said, "Capital is Protestant." This is of course simply another way of saying that character and intelligence breed prosperity. Here is an illustration of the truth of the saying from Baden. Protestants number only 37 per cent. of the population—Catholics 61 per cent. Yet the former pay taxes on 1,007 million marks as against 632 million marks of Catholic property. The average Protestant property in Baden is 1,320 marks. The average Catholic, 527 marks. The average Catholic income is 118 marks; the average Protestant, 226 marks.

In spite of the fact that the Catholic population is nearly double the Protestant there are six per cent. more Protestants

than Catholics in the higher educational institutions—48 per cent. against 42.

Not only are the Catholic nations hopelessly behind the Protestant, but the Catholic populations in preponderantly Protestant lands are far in the rear of their Protestant fellow-citizens. In fact, they constitute in Germany, England and in the United States a serious drag on the forward movements of these nations in culture and political development. There is evidence of this on every hand.

The crash of the "Bonner Bank für Handel und Gewerbe" [The Bonn Bank of Trade and Industry] has brought to light the extent to which the German ultramontane party goes in its efforts to isolate Catholics in a separate ultramontane world. Catholic parishes, ultramontane unions and monastic associations are all represented in the list of claimants for losses. One of the monasteries which some time ago made application to the Bonn city government for certain financial favors on the ground of its poverty, is now shown to have been a considerable depositor in the defunct bank. The Boniface Verein had deposited 11,500 marks, the arch-episcopal household 21,000 marks, and the Nonnenwerth Cloister 54,000 marks. Among other depositors were Roman Catholic Church officials, the Central Catholic committee for Bonn, and various Catholic men's and women's sodalities. A curious picture of the intellectual and religious "niveau" on which these people stand is given by the reports of the bank receivers. Many bank-books were taken out in false names, and deposits were made (presumably for security!) in the names of certain saints!

The deficit of the St. Wenceslaus Loan Bank of Prague, Bohemia, another Catholic financial undertaking which has just gone under, amounts to the huge sum of eleven million crowns. The hungry sheep look up and are not "fed"—but they are all sheared.

Another interesting Catholic commercial enterprise is reported from Metz. Catholics were induced by various means to take shares in the construction of a Catholic association building. It was to be built in the neighborhood of the new railroad station. The price of the land desired had been fixed

by the city council at 62½ marks per square metre, but through the solicitation and pressure of Catholic societies it was sold for less than half price (26 marks) on the ground that the enterprise was a quasi-charity. But when the building was finished it proved to have no religious character at all, but to be a splendid modern hotel—Hotel Terminus—built at a cost of 1,100,000 marks above the original estimate! It was magnificently equipped, but lost in the first year of its career 416,287 marks, nearly a quarter of its original cost. In order to increase its patronage a variety theater is now to be attached to it under the same management.

In connection with these financial crashes should be read this official contribution to Catholic financial ethics. The Pastoral Letter (Nov. 12, 1906) published by the Bishop of Münster, contains the following sentence:

"The law of nature allows those who fail in business, in so far as this does not happen intentionally, to lay aside from the assets as much as is necessary to support one's family in the immediate future and to begin business again, at least on a small scale. The question arises whether, when the bankrupt is put on oath, he can in good conscience take it without mentioning the money reserved for his necessary subsistence."

"Answer: The oath ought to cause no difficulties to one's conscience."

The text-books of Roman Catholic theology contain many cases where perjury is permitted.

Pope Pius X, in speaking to the French pilgrims who thronged to Rome to take part in the Joan of Arc ceremonies said: "Tell your people to treasure their heritage which has come down to them from Charlemagne, St. Louis and Joan of Arc, and which can be summed up in one phrase, 'Hail Christ and long live the King of France!' So will God protect France and bring it to glory and greatness."

This allusion to the French monarchy was a thinly-veiled incitement to rebellion against the French Republic. The whole meaning of the cult of the Orleans maid seems to point to a renewing of her work of delivering France from its enemies—then the English now the anti-clerical Republicans.

E. G.

Roman Catholic Decay

By Joseph McCabe

THE author of this book, the full title of which is "The Decay of the Church of Rome," was a Franciscan monk in England when he withdrew from the Roman Catholic Church twenty years ago. Since then he has attained distinction in literature that has brought him to the front rank among English authors. Among other books he has written, "Twelve Years in a Monastery," "St. Augustine and His Age," "Talleyrand," "The Iron Cardinal," "Peter Abelard," and "Life in a Modern Monastery."

In his latest work, a large volume of 320 pages, Mr. McCabe reviews the events which have brought a net loss in membership to the Roman Church of eighty millions in the last seventy years.

The work is startling in its stern accuracy, painstaking research and vigorous presentation of facts and figures. It is also remarkable for its fairness of tone and freedom from religious bias.

Mr. McCabe takes up the condition of the Roman Church in the different countries of the world, one by one, the statements of fact being in each case reinforced by figures from official sources, many quotations being taken from Roman Catholic publications.

So far as the United States is concerned, it is curious to note that Mr. McCabe's figures are less than those given by such Roman Catholic authorities as Miss M. T. Elder and Bishop McFaul. Upon that showing the loss has been six millions in the last fifteen years, in spite of the heavy immigration. Mr. McCabe's figures do not come down to quite such a late date, but he puts the loss at one million for the last ten years of the nineteenth century.

As to the cultural condition of Roman Catholicism in this country, Mr. McCabe points out that here—as everywhere else—it is burdened with a high percentage of poor and illiterate, and that "the percentage of Roman Catholics in the jails and workhouses is a very long way out of all proportion to their numbers."

In commenting upon the aggressions of Rome in Anglo-Saxon countries during the last century, the assertion is made that "apart from France the Roman Church has lost more heavily in the English-speaking world than it has done in the Latin world," and figures are given to prove its accuracy.

As to the Latin countries—France, Italy, Spain, Portugal, and Spanish America—"there can be little doubt that before long the Church of Rome will have lost half its strength." In each country and in each part of each country the secessions are in strict proportion to the spread of education. The seceders are *literate* to the extent of 90 per cent., and include the great majority of the educated men. The faithful are *illiterate* to the extent of 85 per cent.; grossly ignorant to the extent of 70 per cent.; imperfectly civilized to the extent of at least 20 per cent.

In regard to Austria, the Los von Rom movement is said to express only a small fraction of the Roman losses, which are put down as at least three millions since 1848.

Another encouraging sign of the times is the spirit manifested by not a few of the priests of Rome as well as the people. Recently the Editor received a letter from a priest in the West who had requested a sample copy of *The Converted Catholic*. In it he said: "Pray, pray that the merciful God may enlighten you as He did Saul on the way to Damascus, and become a member of the true Church. I will remember you every day in my prayers," and he signed himself "Your true friend."

In his concluding chapter, Mr. McCabe says he believes he has understated the losses of the Roman Church, and that his largest statements are based on figures that cannot be questioned. France, Great Britain, the United States and Russia account for the loss of nearly fifty millions.

One boast of the Roman hierarchy here is the number of people who attend their churches. Mr. McCabe says that a return of the average number of churchgoers in Germany, Austria, Italy, Spain and South America would probably add many more million seceders to the list.

In closing his book, the author says "the outlook of the Church is as dark as the whole stretch of its history has been for the last century and a quarter."

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 10.

331 West Fifty-seventh Street, New York, January, 1910.

Sir:—How long will you keep on publishing your letters to Cardinal Gibbons? is a question frequently addressed to me. My answer is, as long as the Lord spares me here on earth and keeps me in health and strength to do His work. In all the activities of life work for God in the spirit of Christ is most conducive to longevity. I have found it so in my own case and in the number of my friends who enjoy length of days. Such work is hard and difficult subjectively and objectively. The emotions and sympathies are drawn upon, and the strain upon the nerves is often so severe that one is made to realize that though the spirit is willing, the flesh is weak. The Christian worker, however, has the consciousness that "as thy day, so shall thy strength be," and he is sustained and comforted by the presence of Him who said, "Take My yoke upon you, and learn of Me." He is our Yokefellow, and as He has all power in heaven and on earth, His strength will supply whatever is lacking to accomplish His work. The wear and tear of life is common to all, and men of affairs who devote all their energies to secular pursuits have no monopoly of the consequences of the strenuous life. But the Christian who realizes his responsibilities and privileges as a co-worker with God knows that his efforts for the spiritual uplift of his fellow men are part of the divine economy for the salvation of the world.

So I begin the New Year of 1910 with another letter to you, and in the good providence of God shall continue to write on subjects of vital interest to all good citizens while you and I are alive. I may say, in passing, that I hope you will live long—not because I think your work necessary for the welfare of the country, but when you pass away there will be no Cardinal in the United States to whom I can write. To an outsider it seems passing strange that the United States, which you strive

so strenuously every day to make the greatest Catholic country in the world, should have only one Cardinal, while Italy, where Roman Catholicism is in a state of degeneracy, has forty "princes of the Church."

I thank God for His goodness and mercy in prolonging my days in a work of usefulness, and for the hope of renewing my youth in such a congenial work as writing these letters to you.

As I look forward to 1910 I see more promise than ever before of the dawn of that day when not only this country, but all the world, will be delivered from the incubus of your Church, which weighs so heavily upon its religious, intellectual, social and economic life.

So far as this country is concerned, Cardinal, another source of encouragement is found in the Paulist magazine, *The Missionary*, for November, 1909. This issue contains a report of the Congress of Missionaries held in Washington, D. C., in June, 1909, and two papers especially interested me—one entitled "Saving the Remnant," by the Rev. C. A. Shyne, S.J., of Milwaukee, Wis., and the other "Wasted Opportunities," by the Very Rev. Francis C. Kelley, D.D., LL.D., of Chicago.

Through all the papers runs the note of discouragement caused by the failure of your Church and consequent loss in membership. In Father Kelley's brief address he uses the words "loss," "lost," "millions lost" seven times. A perusal of the whole report shows how much the Roman Catholic people at large have been benefited by the atmosphere of civil and religious liberty by which they are surrounded, and how far their conceptions of "the Church" and their relationship to it and to their Protestant neighbors differs from that of the typical Catholic in such countries as Ireland or Spain.

As might be expected, there are many passages, both illuminating and interesting, that are, unfortunately, too long for quotation here.

JESUIT TEACHING FOR CHILDREN

Several of those priests at the Paulist convention referred to the "accommodating Protestants" who favor the Roman Church in divers ways. They may be good people, but they

have no chance of entering heaven unless they become Roman Catholics, said, in substance, the Jesuit, C. A. Shyne, who is a professor in the Marquette University, Milwaukee. He also said:

"Catholic children must be made to realize that they are the chosen people of God, that their divine faith, hope and charity have sublimated them, lifted them as far above all who have not these virtues, as beauty is above ugliness, life above death, the thinking being above the brute. Grateful to God they must feel; proud they should be of their faith; and never, as often happens, hold themselves cheap." The logical result of this teaching is that these young Roman Catholics do not and will not believe this doctrine, which is contrary to the facts. They know they are not superior to their Protestant neighbors and acquaintances; as they advance in the experiences of life, they will learn that they have been deceived by such teaching.

The Roman Catholic Church in the United States is so largely composed of immigrants that when their children become really Americans, not "superior," as this deceiving Jesuit says, but equal to other citizens, they will exercise their right to be free and independent in all things, and that means soul liberty as well as citizenship. This evolution, which in European countries has assumed the form of revolution, has already gone so far that whenever large numbers of Roman Catholics come together for any purpose, the American element is conspicuous by its absence.

On May 13, 1908, the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, New York City, at the annual dinner of the Alumni Association of the American College in Rome, at the Hotel Savoy, said, in speaking of a parade that had taken place a few days before in connection with the celebration of the centennial of the diocese: "When I looked at the parade I was struck by one thing: all the men I saw marching were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country, Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting

America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."

It is not to be wondered at that Americans should avoid and condemn an organization that excludes from the kingdom of heaven all who do not believe in the Papal system. Adherence to that doctrine of exclusion is one of the fundamental tenets of your Church.

In 1908, the Rev. John J. Dunn, Spiritual Director of the Society for the Propagation of the Faith, issued from Archbishop Farley's office a circular dated December 7, calling the annual meeting in St. Patrick's Cathedral, in this city. In the circular occurred this statement of the field of the Society's operations: "THE MISSION FIELD.—There are in the world about 1,500 millions of human beings. Of that number only 275 millions belong to the Church of Christ; the others are Protestants, Schismatics, Infidels or Heathens."

It is a spectacle for gods and men to see these "275 millions," the victims of the Roman system, classified as "the chosen people of God"; and the delusion under which some of them have been led to believe this is enough to make angels weep. Many of the best men in the priesthood perceive the absurdity of this claim, and are saddened and discouraged by the failure of their zealous efforts to retain their hold upon the people who have been thus deceived. In their desperation they turn to the Protestants for light upon the success that has attended the preaching of the Gospel.

CONFERENCE OF PRIESTS AND PROTESTANT MINISTERS

During the last week of 1909 a conference took place in New York City between several Roman Catholic priests from the Western States and the Secretaries of a Protestant missionary society. The meeting had been sought by the priests, who said that they represented some of the large causes of their Church in the Middle West and Northwest. They added that conditions in those regions were such that the help of everybody who was waging war on sin was required. They felt sure that much of the distrust between Protestants and Roman Catholics was due to lack of personal acquaintance,

and there were so many persons outside of all churches, that it was imperative for those within them to make common cause against religious indifference and godlessness.

The secretaries and the priests met on three occasions to study the situation presented and to devise plans of coöperation. Questions of doctrine were not brought up, but on three points all the members of the conference found themselves at one: 1. The divinity of Christ; 2. The sacredness of the marriage tie; 3. The necessity for promoting the welfare of the immigrant of alien speech. The day following the last meeting, one of the Protestant secretaries said:

"The meetings were held at the solicitation of the Catholic priests. They wrote us asking for the conferences. The chief topic in the preliminary correspondence leading to the conferences was the foreigner in our Western States, but the very first session of the conference showed us that there were other common grounds for work by us. The priests come from the West, and have the Western practical sense for meeting problems. They did not ask us to withhold their names, but we think it best at this time to do so. We are free to say that if the Catholics and the Protestants can work together in this country on the great questions on which we agree perfectly, we shall be far more than twice as strong in combating evil. Our society, one of the largest in the world, has long felt the need of coöperation with Catholics. So we were delighted to welcome these emissaries of the Roman Catholic Church. It is a dawn of a new era for America, for the world, when Catholic priests and Protestant official missionary Secretaries hold formal conferences. The world moves forward and upward."

One of the Roman Catholic priests was quoted as saying, just before he left for the West:

"We came to New York on our own account. We represent nobody save ourselves, and yet by ourselves we mean a considerable proportion of the clergy of our Church, especially in the West. We told the Protestant Secretaries, whom we found to be charming Christian gentlemen, that we do not credit the things we hear about them. Unkind things are said by Protestants about Catholics, but the sayers do not represent the real Protestant spirit. We are in perfect accord with these Protestants on the place of Christ and the sanctity of the home. We want help in the Northwest in shepherding the thousands, even millions, who come here from Europe. The Catholic Church is not holding them. That may be admitted frankly.

It is better that they be Protestants than that they be nothing.

"This is true of both sons of Americans and sons of immigrants. What is to be done? That is our quest. Both Catholic and Protestant fail at the same point. I do not say which fails in larger degree. Together we do not do what we ought to do, and young men by the thousands, even millions, in the Northwest, beginning at Chicago, are drifting into infidelity, into sensuality, and into the next step, private dishonesty and public graft. It is time those who believe the divine Christ and His Church to have a mission in the world of sin to work together as far as they can. I am glad to say we found our Protestant friends of like mind."

Although it will doubtless be found difficult, if not impossible, to devise any plan by which Roman Catholic priests and Protestant ministers can coöperate in definite religious work, the journey of those Western priests will produce far-reaching results in many directions.

The appeal of the priests to the Protestant mission secretaries was a remarkable sign of the times—and a very hopeful one from the point of view of those who desire the conversion of the Roman Catholic people.

In the first place it shows that the failure of the Roman Church to even hold its own people has been driven home with such force to many of the best members of its own priesthood that they are anxious to call for aid upon those whom they have always been taught to regard as "heretics."

It is probable, too, that the election of Judge Gaynor for Mayor of this city, in spite of the denunciations of Father Phelan, of St. Louis, and of local priests here, has opened the eyes of the priesthood all over the country—these gentlemen included—to the slenderness of the hold upon their own people possessed by the hierarchy.

As those priests endeavor to adopt Protestant methods in their ministry, one of the first things they will discover is the necessity of preaching the religion of the Bible, and ignoring the foolish superstitions and pagan practices of the Roman Church. It may be assumed that they have little faith in those doctrines and practices. May they learn to preach Christ and Him crucified as the only Mediator between God and man.

Yours truly,

James A. O'Connor,

The Annual Subscription Now \$1.50

The subscription to The Converted Catholic, commencing with this month, is \$1.50 per year. During several months of the year 1909 indications of the increase of the subscription as an absolute necessity were set forth, owing to the printer's charges, which have been doubled in the last ten years. The subscribers who have sent only one dollar for the renewal for this year, will please take this fact into consideration and govern themselves accordingly. We believe that all our good friends will respond to this invitation to help on this work by their contributions. Last month several subscribers, remembering what was said in previous issues of The Converted Catholic as to the increased cost of publication, doubled their contributions. Here are two good letters:

From Philadelphia:—"Enclosed please find two dollars for the subscription to The Converted Catholic for 1910. I ought to have sent you that amount for several years past, because the Magazine is worth it, but seeing the subscription was announced as only one dollar a year, I did not think of the burden you were carrying when the cost of all labor had so largely increased in recent years. Surely if the laborer is worthy of his hire, as you have doubtless learned by your experience with printers, the readers of your excellent Magazine should remember the gifted and industrious editor who gives them such a wholesome publication every month.

J. S."

One of the foremost physicians of New York writes: "I send my check for five dollars for 1910. Your Letters to Cardinal Gibbons are worth a dollar each.

D."

"The Escaped Nun: Margaret Mary Moul"

Last year a great sensation was created in Great Britain by the dramatic escape from a convent in England of the young lady who has written this book, in which she gives an interesting account of her life in the convent and the thrilling manner in which she obtained her liberty. It is a book of 300 pages and will be sent free as a premium for one new subscriber to The Converted Catholic. The price is 50 cents, as it has been imported from England. All who have read it speak of it in the highest terms. Three copies will be sent for \$1. Address this office,